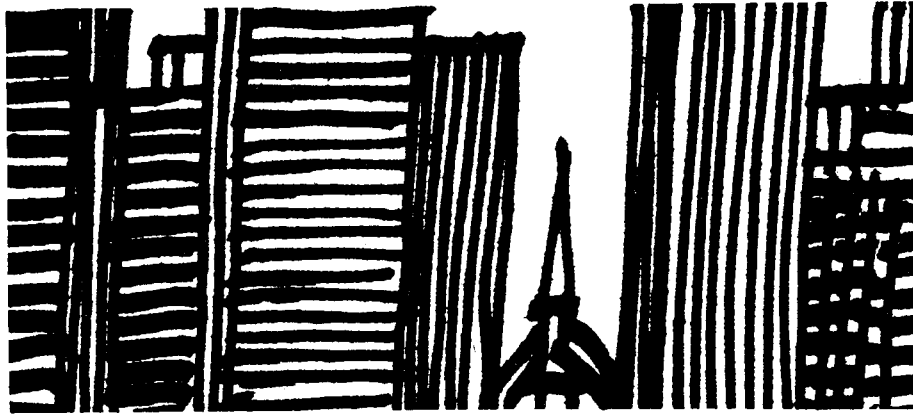


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“CHRISTIAN REALISM”

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AN INTERVIEW WITH REINHOLD NIEBUHR

Patrick Granfield

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NEWS AND VIEWS

Catholic trivia:

In 1963, a total of 1,287 Catholic books were published in the United States. In 1964, the total dropped to 1,252, and in 1965 to 895. Joseph T. Popecki, acting director of libraries at Catholic University, reports the figures in a three-year report on the subject. The top-ranking publishers of original trade books in the field during this period were Sheed & Ward (38) and Herder and Herder (37). Trade paperback titles "of Catholic interest" are down from 379 in 1964 to 219 last year. Among Religious orders, the Jesuits are still the most prolific; in 1965 they produced nearly three times as many books as the Dominicans, who are next on the list.

Thomas Curley, reviewing *Paul Blanshard on Vatican II* in *Book Week*:

"It is very difficult to disagree with (Blanshard), but even in agreement one feels that he misses the point. On birth control, for example, he correctly points out that the teaching has not changed, but since he lives in America, he must be aware that the attitude has changed. The subject is no longer a matter of public controversy and more and more Catholics are going about their lives with a good deal less anxiety."

The thundering hooves of yesteryear:

Father Fernando Lambruschini, writing in the Vatican weekly *L'Osservatore della Domenica*, says that the Church might well approve compulsory sterilization as a suitable punishment for sex crimes. He said that the popes have condemned eugenic sterilization designed to prevent the birth of defective children, but added that "it does not necessarily follow" that sterilization as punishment would be condemned by the Church.

Father Charles Davis, the noted English theologian, wrote in *Clergy Review* that the Church's present policy of "pas-

sive suspense" on birth control is "actively corrosive." "I doubt whether the root cause of the damage is the restless desire for a prompt papal statement—most would easily admit that the Pope has to take all the time he needs," Father Davis said. "What is corrosive is the pervading sense of dishonesty and frustration in the present uncomfortable position of postponing any frank confronting of the issues involved." He referred to the "confused half-ignorance" of the question among the laity, who must rely chiefly on the popular press to find out what is going on in the Church in the matter. The laity, he suggested, has not been let in on the information that the theological state of the question has been considerably and continuously altered. This lack of information, he said, wrongly leads some people to think that a clear papal announcement will shortly remove all doubts raised against previous teaching and that "the situation will quickly be restored with the present confusion only a bad dream."

Father Neil G. McCluskey, S.J., says that the future of many second-rate Catholic colleges is extremely doubtful, and that dozens of them should be turned into junior colleges, while many others should be turned into high schools. The recommendation came in a study issued by the National Catholic Educational Association under the title "What Is Happening to Catholic Education?" He argues that Catholic high schools are in danger of becoming elitist, and that the need for a broad system of first-rate Catholic schools on the secondary level calls for the diversion of manpower and money from second-rate Catholic colleges.

Liberals who would fall atwitter if anyone tried to put on a minstrel show in a northern city are falling all over themselves in delight over Macbird, a parody play in which MacBird (Lyndon Johnson) kills John Ken-O'Dunc (John

Kennedy) just as Macbeth killed Duncan to gain the throne. Apologists for the play tell us it must be read as a non-literal, fun-loving examination of the political scene. Some fun. It is poisoning the political atmosphere by spreading the jocular idea that Johnson had Kennedy killed. And it is being defended by full-time liberals who would pop a blood vessel in denouncing the Birchism of an equally fun-loving play that portrayed Fidel Castro as Kennedy's killer.

Somehow missed by your local diocesan newspaper: Father Joseph H. Fichter, the noted Jesuit sociologist who is currently at Harvard, told the National Conference of Diocesan Vocation Directors in Milwaukee that the Church should consider ordaining women as well as married men to the priesthood.

On December 1, the Middle States Association of Colleges and Secondary Schools, the regional accrediting agency, issued a report on St. John's University, which has been under heavy fire since the summary dismissal of a group of teachers one year ago. The University was censured by the American Association of University Professors (an act "richly deserved," said Middle States).

Excerpt from the Middle States' report: "The unfortunate events at St. John's University are symptomatic of serious institutional weakness that cannot be allowed to continue. Indeed, if this weakness is not corrected, it is predictable that there will develop such deterioration of educational effectiveness that loss of accreditation would almost inevitably follow. . . . Just as the dismissals were an outward manifestation of internal weakness, so a sincere attempt to alleviate the consequences of this act will be strong evidence of increased internal strength. The Commission will look for such evidence."

Excerpt from the official reply from St. John's: "We would like to state that there is nothing in the report of the Middle States Commission that says we are not operating a sound educational program."

JOHN LEO

CORRESPONDENCE

“Religion and War”

Leeds, England

To the Editors: At first reading I was tempted to take Father Schall on “Religion and War” (Nov. 18) as an ironical exercise in the manner of Swift’s *Argument against Abolishing Christianity*. I fear it cannot be taken in this way. Father Schall really offers this as a serious contribution to the discussion of how a Christian ought to think and act in the face of actual and projected wars.

I have no wish to be offensive to Father Schall; but I have to say that I find what he writes contemptible. By the use of such elastic terms as “the religious mind” he frees himself from the obligation to examine what the people he is attacking actually say. He accuses Christians opposed to the use or threat of nuclear weapons of failure to confront the realities of evil and sin. Of course, the whole question is about what *counts* for a Christian in confronting these realities. On this there is no discussion. Any serious discussion has to recognize that there is a long tradition to be consulted. This stretches from the New Testament, through the Fathers and the Scholastics, to Father John Courtney Murray and Father Daniel Berrigan, to choose American examples.

There is as well the discussion on this question at Vatican II. I can see no sign whatever that Father Schall has addressed himself, even perfunctorily, to this tradition or has taken it seriously. I do not pretend that the tradition is altogether free from confusion and uncertainty. But there are two elements in it that even the most conservative moral theologians (for example, Dr. L. L. McReavy in this country) would regard as certain and beyond discussion. The first is that in no circumstances may what is intrinsically wicked be done, no matter what good end the doer may have in mind; the second is that the kind of killing of enemy populations envisaged as an ultimate possibility by Western and Soviet strategists is precisely such an in-

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U THANT’S SECRET

U Thant has puzzled a good many Americans lately. What did he mean by suggesting that we would be shocked to know the truth about the U.S. and Vietnam? And what were we to make of his elaborate process of categorically refusing another term at the U.N.—since reversed?

Clearly the Secretary General had some information on hand about Vietnam negotiations, or lack of them, that he felt profoundly compromised his position. At least some of this information has now come out, first, through a leak to Mario Rossi, the U.N. correspondent for the *Christian Science Monitor*, and secondly, (because the Rossi article caused so little stir?) in an interview with Emmet John Hughes of *Newsweek*.

The Hughes interview, in the December 12 *Newsweek*, tells the same story that Rossi set forth a month earlier in the *New York Review of Books*: Thant made three direct appeals to the Johnson Administration on Vietnam, all of which were rebuffed in a way that suggests that the Administration’s much-advertised search for negotiations is fraudulent.

In capsule form, the story is as follows: After the death of Diem, Thant urged a broadly-based and representative government in the South, and passed on the names of exiles who could help in forming one. Washington thanked him and did nothing about it. In August of 1964, Thant called on Dean Rusk, and came away with the feeling that the U.S. was receptive to the idea of private conversations between Hanoi and Washington. Thant therefore proposed it to Hanoi and got agreement from Ho Chi Minh. Adlai Stevenson passed the word on to Washington, but no word came back. Thant was not alarmed: the Goldwater-Johnson campaign was in full swing. Surely a favorable reply would come after the election. But by January 8—nearly five months after Ho had agreed to talks—there was still no word from Washington. Stevenson and Thant took some steps on their own. The Ambassador asked the Secretary General to suggest a place for the talks. Burma, one of four countries where Washington and Hanoi are both represented, agreed to play host. Everything was now set. Stevenson passed the word to Washington and the answer came back—No. Washington was afraid that the regime in South Vietnam would be demoralized by even a rumor of talks. Moreover, Washington replied that it had checked through

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the Canadian representative in the International Control Commission in Hanoi and had been told that Ho was not interested in talks. Later, the Canadians let it be known privately that they had made no such check.

Early in April, following Russian efforts to set up talks, seventeen non-aligned nations appealed for negotiations. President Johnson replied that the U.S. stood ever ready for "unconditional discussions." Thant noted press reports that North Vietnam was still ready for discussions, under certain stated conditions. He drafted an appeal for a cease-fire and passed it on privately to Washington with the statement that he would be willing to consider any alterations or modifications the U.S. might wish. He never got a reply of any kind, and the statement was never issued. Thant kept up the efforts in private, while his public statements grew increasingly ominous about the barbarity and futility of the war. His refusal to serve another term at the U.N., according to Rossi, grew from a hope to dramatize the failure of the U.N.; it probably also reflected something of the series of rebuffs he had received from Washington.

Thant's is the most serious evidence to date that the U.S. is not terribly interested in discussions with Hanoi. Reports to this effect have been pouring in for some time, but the American public has not yet taken them seriously. Two more have just been offered. Philippe Devillers in the *Nation* ("Preventing the Peace: Report from an Intermediary") charges that "the American side has not made a single *serious* approach." And two days after Ambassador Goldberg's U.N. speech, the premier of North Vietnam put out a feeler in a speech to a Czech group: prior withdrawal of U.S. troops would not be necessary if the Viet Cong could be accepted as an "interlocutor" in talks, not as the sole, legitimate representative of the South. The State Department dismissed the speech and said it showed "no discernible change" in Hanoi's position.

ARGUING ABORTIONS

The debate surrounding reconsideration of abortion statutes is going to be conducted at a depressingly primitive level. This at least is the impression given by a book review in the November 26 *New Republic*. Discussing a new volume on abortion, James Ridgeway states that abortion has been outlawed "for the sake of propriety." He argues that modifying the laws won't "reach to the basic issue," which for him means: "It is not for the police, or the doctors, or indeed for the state, to decide which women qualify for abortions. It is a woman's right to determine whether or not she wants to bear children." A genuine reform would be one which "frees the doctor from any criminal liability for performing abortions in any situation, and places responsibility for having the operation with the woman."

There *are* changes that might reasonably be made in abortion laws. There *are* areas in Roman Catholic teaching on abortion which should be reopened and rediscussed. There *is* a distinction between what one group adheres to as its own moral convictions and what makes wise public law. But having said all this, we cannot help but feel that Mr. Ridgeway's remarks are an utterly trivial response to a serious question. Mr. Ridgeway, of course, is a distinguished critic of many practices of industrial America but in keeping an eye on our industries he appears to have absorbed a good deal of their philosophy. For, in effect, he, with some others, is simply arguing that the foetus is the private property of the woman, to be disposed of howsoever she pleases. That the father, society, or the foetus itself might have *some* rights in the matter (however one might wish to weigh or balance them) is not even considered. This is a peculiar variation on the ancient law that the child is the chattel of the father, and describes a relationship which we doubt that Mr. Ridgeway would consider as legitimate even between a citizen and his automobile.

But Mr. Ridgeway's simplifications are by no means untypical. Not long ago the *New York Times* pleaded for a loosening of abortion statutes in fewer editorial lines than it weekly dedicates to the frost on the pumpkin and the violets by the roadside. Catholics do not oppose abortion "for the sake of propriety." They oppose it because, according to their lights, it is an unjustifiable taking of human life. This is precisely the argument of Catholic pacifists in regard to all warfare and many Catholic just-war advocates in regard to Vietnam. It is incongruous that these latter should find their arguments concerning war respectfully considered in liberal circles while their arguments on abortion are ignored or caricatured.

CRACKS AT STATE

There are cracks in at least two frozen policies of the State Department. The first is the policy on Chinese admission to the United Nations. Red Guards and distaste for an Albanian resolution which would have excluded Formosa from the U.N. entirely, meant that Red Chinese membership was turned down by a margin wider this year than last. But the efforts of two U.S. allies, Italy and Canada, to move the U.N. toward some version of a "two-Chinas" plan suggests the growing influence in the State Department of those who are tired of standing pat.

Likewise pressure has been building up for the removal of all travel restrictions on U.S. citizens. The exceptions allowed to these restrictions have been gradually widened during the past year. Now it is suggested that when they come up for review in December the barriers be scrapped altogether.

Opposition to any change in either policy is said to come from the same source: Dean Rusk.

ARMS RACE IN LATIN AMERICA

pressure against newly independent Guiana in a border dispute of seventy years' standing.

At the annual meeting last month of the heads of military in, with singular appropriateness, Buenos Aires, no concern was registered about an "arms race." On the contrary, in one of the few press releases given out, the brass was told (once again) how narrowly the Dominican Republic escaped falling into the hands of the Reds. The narrator was one of that country's many roving generals. There were more (off the record) murmurs about the need for an Inter-American-"Peace"-Force (IAPF). Hardly heresy when "liberal" Senator Jacob Javits, in a recent visit to Chile, one of the very few countries south of Mexico with a military subordinate to the civil government, informs reporters that either there will be a IAPF and "cooperation" or future untidy unilateral actions of the order of April, 1965.

Arrangements such as "*operación unitas*" (more Madison Ave.), in which the U.S., Chilean, and Peruvian fleets annually maneuver against simulated enemies (down to 40° South), are deemed as having a unifying hemispheric effect. But, as Arnold Toynbee constantly stresses, nationalism—not Communism or anti-Communism—is still the twentieth-century's most catalytic agent. Thus, the fact that various U.S. military missions occupy three whole floors of the Chilean Ministry of Defense causes some resentments even among non-Leftists in Santiago. Argentine incursions across the southern Chilean border in November, 1965, resulted in an even greater show of public indignation than the Santo Domingo intervention, yet I suspect it was all but ignored by the U.S. press. Left-Right-Center, all called for more arms. The U.S., apparently because the incident was not connected with the Communist "issue," thought the dispute capable of easy solution and slightly absurd. As "absurd" as the editorial writers thought the Pakistan-Indian clashes—until China sided with our erstwhile ally, Pakistan.

The Castro Jitters

It was, as Lieuwin documents, the Security Pacts signed between 1951 and 1955 that led the overweening military of many countries to take over the reins of government from weak civil regimes. With the Castro jitters, which began in 1959 among the military, the cycle began to repeat itself. It was Fidel's replacement of the regular army by the militia and abolishment of all rank above major which disconcerted Latin America's brass—not State Department White Papers or the writings of Theodore Draper. No Rand Corporation analyst has proven yet that military in power want less of the national budget than when (even nominally) out of power. One of the underlying causes of the "race" is the bilateral aspect of Pentagon "aid." There are simply not enough "subversives" to keep a Brazilian or Argentine army busy. And,

as Napoleon remarked, an army cannot sit on its bayonets.

It may well be, as Mr. McNamara pleads, that Latin America does not spend "much" on its military. It all depends on how one looks at it. The political cost is apparent in the case of Brazil. The social result of aiding the generals is another oft overlooked factor. Lieuwin puts it succinctly by stating that "without the destruction of the officer corps" genuine agrarian reform is "impossible." *Alianza* goals of 1961 or "reliable" anti-subversive officers—but not both. But even the economic cost is appalling, especially with countries that have to move rapidly towards basic reform or face starvation and chaos (according to the UN Economic Commission for Latin America) within a decade. The U.S. may only provide \$80 million or so annually in actual arms (forgetting the dozens of missions, joint maneuvers *etc.*, which the Pentagon subsidizes). But today it costs twice as much annually (\$2 billion) to keep the region's "gorillas" happy as it receives in *Alianza* aid. Take Argentina, one of the worst examples. Ten percent of its army holds the rank of colonel or higher and twice this number (25,000) are now living on retirement with full pay and benefits. In countries as militarized as Brazil and Argentina the only relevant politics becomes inter-service rivalry. It was only this rivalry which preserved civil government in Argentina between 1963 and this June. In the home of the tango there is an aircraft carrier (Navy) which had no modern planes to fly off it or catapults to project them even if they had. Behind Navy's back, in 1965, Air Force bought its (very land-based) Skyhawks—a "victory" for the latter in the arms race *within* the country. Instances in several other nations could easily be added.

The U.S. State Department would like to see a Latin American common market. It would like rising living standards for the region (if only because the market would grow for U.S. products), and, above all, an end to "instability." But with the complacency shown by U.S. leaders towards the disastrous drift of events in Brazil since 1964, with the continual pressure for an IAPF, with the growing Pentagon presence in South America in the form of "aid" mission and the like, and certainly with the example of the Dominican intervention for all to draw conclusions from—with all this it is little wonder that South America's military feel favored, to say the least, by the Colossus of the North. As social frustrations within a country mount, it is no wonder (especially with such a paucity of active *fidelistas* about, popular superstition to the contrary notwithstanding) that Bolivia begins to cast eyes at northern Chile for a seaport, or that Ecuador appeals pathetically to the U.S. not to sell airplanes to her traditional enemy to the south. It would be a ghastly spectacle, indeed, to witness the "wretched of the Ecuadorian earth" fighting the "wretched" of Peru's.

DONALD D. RANSTEAD

AN INTERVIEW WITH REINHOLD NIEBUHR



PATRICK GRANFIELD

Q: As a young man you spent thirteen years as a pastor of a small city parish in Detroit. Did the experience of these years have a lasting influence on your theology?

A: Yes, the years I spent in Detroit influenced me greatly. In 1915 I was assigned to a small, new, fast-growing parish in Detroit on West Grand Boulevard. The Protestant liberal churches were completely irrelevant to the "new industrialism" of the automobile industry. The "new industrialism" was simply the highly-automated automobile manufacturing business that used semi-skilled labor which the crafts unions could not organize until the CIO came along. Henry Ford with his five-dollars-a-day wage was the tin god of Detroit. Ford was a curious combination of humanitarian impulses and power impulses. This was all before the New Deal, unemployment insurance, or old-age pensions. I saw the economic problems of the automobile workers in my parish; I saw how cynical they were about Ford's methods. I would say, then, that my "father-in-God" Bishop Charles Williams, an Episcopalian and old social-gospeller, on one hand, and Henry Ford on the other, persuaded me that a purely liberal Protestant ethic was irrelevant. As I used to say: it was relevant for martyrs, mothers, and saints, but not for collective relationships.

Q: What were the sources of your social gospel?

A: Bishop Williams introduced me to the radical social ethic of Israel's prophets. Of course, I had studied the Old Testament before, but my experience now made it relevant. Amos and first Isaiah and the eighth-century prophets talked about a radical justice rather than sacrificial love. I was shocked by the fact that the rich Prot-

estant churches, those which we called in Detroit "the Woodward Avenue churches" insistently talked about sacrificial love, and completely neglected the need of justice as a relevant norm of collective relationship. There has to be a balance of power along with all the technical details that modern man has discovered. The Protestant ethics of the twenties had no meaning for modern man.

Q: Did the Catholic teaching on social justice effect your thinking in any significant way?

A: I didn't discover the social ethics of Catholicism until much later. Gradually I became aware of Catholicism's interest in the "social substance of human existence" which is embodied in the tradition of natural law. In my anti-Catholic moments, I figured that the natural law tradition was too inflexible, since it is rooted in the metaphysical system of Stoicism or of Aristotelianism. Yet I marvel at the way good Catholic social teachers elaborate what both Aristotle and Thomas believed and how they make pragmatic applications of general principles. I am impressed by the social ethics of modern Catholicism. However, my appreciation of the contribution that Catholicism has made to social ethics took a rather devious path. I became a pacifist because of the social gospel tradition which was so relevant to domestic politics, to Isaiah's pacificism, and to Jesus' Sermon on the Mount. Christ's doctrine of nonresistance has to be distinguished from nonviolent resistance to injustice. I became a pacifist, because of the experience between the First World War and the Second World War. Idealistic Americans were terribly disillusioned when they saw that the Versailles Treaty, which was supposed to end all wars and "to make the world safe for democracy," ended in such a failure. This is what made me a "Christian realist" and I am convinced that it has its roots in traditional Christianity.

PATRICK GRANFIELD, O.S.B., is managing editor of *The American Ecclesiastical Review*, published monthly by the Catholic University of America Press.

Q: Would you call St. Augustine a "Christian realist?"

A: Definitely. Though I came to him rather late in my career, Augustine was for me a wonderful introduction into realism. He had a very realistic, in my present opinion, too realistic, analysis of the power realities of the *civitas terrena*, which are governed by self-love. I studied Augustine further and discovered that there was something wrong about his conception of the *Civitas Dei* and that something wrong was his Neoplatonism. There was no place for the love of brother, because the love of God was set against the love of self, and this love of self contaminated the love of created things. I found out that Augustine availed himself, from the standpoint of the normative ethics of the *City of God*, of Stoic radicalism and equalitarianism. This is the pathos of all historical, organized religion. Gradually, as the Roman Empire disintegrated and the Church became the real tutor of Western European civilization, which was feudal; Aristotelian principles were subtly substituted for Stoic principles. Inequality took over, and justice was to "treat unequal things unequally."

My conclusion, which would be heretical for a Catholic, was that the whole of medieval society, impressive as it was, had a papal overlord and that the Western Empire was only a junior partner of this great construct. Hildebrand, as Gregory VII, was the father of the medieval papacy and he simply used the Augustinian conception of the *Civitas Dei*. Augustine had some apprehensions about identifying the Church and the City of God; sometimes he affirmed it, and sometimes he denied it. But Hildebrand always affirmed it. So there developed a structure which historians of culture now call sacral politics. You have the Vicar of Christ, first Peter and then his successors, being the supreme power in society. There was great power in this structure but also great weakness. The weaknesses were first revealed in the thirteenth century, the Golden Age of medievalism, which St. Thomas regarded as the final structure of human society, and then it all went to pot in the fourteenth and fifteenth centuries.

Liberal Protestantism

Q: Why did liberal Protestantism oppose your views of Christian realism?

A: Liberal Protestantism was, until very recently, what I would call utopian, and this is because there was a curious confluence of influences on our frontier in the early days. The frontier was not governed by an orthodox Reformation spirit, that of Luther or of Calvin which was excessively realistic, but by the radical Protestantism of the Anabaptists, the Baptists, and the Congregationalists. They thought not only of the kingdom of God, but they were convinced—and this is a very dangerous thing—that the kingdom of God had been established in America. Meanwhile, they merged with secular utopi-

anism which claimed that we were on the way to having utopian self-government. I think that the President of the United States today, and his Secretary of State, with their fantastic involvement in southeast Asia are the end-products of this combination of sectarian and secular utopianism. This brand of utopianism has given an air of sentimentality to the whole political life of America. On the whole, liberal Protestant theologians did not accept my realism. I had the curious experience that I was accepted more by the political scientists than by the theologians.



Q: Most of your writings are characterized by a strong polemical spirit. Do you think that there is any room for polemics today?

A: There is no need for polemics today and there was no need for them when I wrote. My polemics were of an impatient young man who had certain things to say, and wanted to get them said clearly and forcefully. However, I learned a few things as I got older. My latest book (I hope it will not be my last one), *Man's Nature and His Communities* [Scribner's, 1965] included the revisions, Augustine would call them recantations, of all my previous remarks on that subject. I said there that I have become less polemical, and that I regret my polemical attitude toward Catholicism. I was also polemical against orthodox Reformation Protestantism because of its rather fantastic and excessive devotion to secular authority. I agree with the Catholics and liberal Protestants who say that the Reformation was a catastrophe for what one might call a responsible ethic of justice. I don't reject the previous positions which I took on these questions, but I do reject my polemical attitude of the past. Yet there is always a place for honest speaking, and I hope that I have tried to be as honest as possible even in my polemical days.

Q: What do you think of the eventual reunion of all Christian churches?

A: In the past I had a typical Protestant polemical attitude against Catholicism. Now I realize that the mystery of life and the mystery of human history are so great that the Catholic approach is a valid one and might well be more valid than our approach. I don't say that my ambiguity about this is dishonest. I simply say that this is the insight of old age against the polemical attitude of

youth. I remember once that my old friend, Father John Courtney Murray, and I were on a committee of the Center for Democratic Institutions and we were challenged by that wonderful physical scientist, my friend Isidore Rabi, of Columbia University. He said to us, as a good secular idealist would say: "Isn't it absurd that you have a Catholic form of Christianity and a Protestant form of Christianity? Can't you ever get together?" (This was before the Vatican Council.) I said to him: "Well, I don't speak for Father Murray, but we've just had a discussion about this very problem, and on the basis of this discussion I would say that we won't have an organic unity between Catholicism and Protestantism for a long while. Although I hope that there will be all kinds of dialogue which are not apparent now." Now they are apparent.

Q: Do you feel that the kind of dialogue that is taking place in the Christian world will dilute the distinctive character of Protestantism?

A: No. Some Protestants might feel that way, but I also know that there are some Catholics who think that the ecumenical spirit of Pope John XXIII will destroy Catholicism. I think there is little basis for the fear that if we open our society and communicate with each other, we will reduce religion to what in fact it has been reduced to in many parts of America, a kind of consistent mish-mash of sentimentality. However, while I am pleased that there is such honest dialogue between Protestants and Catholics, I don't think that there will ever be an absolute union of the two.

Papacy and Reunion

Q: I suppose you are thinking of the papacy as the irremovable obstacle to reunion?

A: That's right. The Protestants believe that papal absolutism is a horrible piece of idolatry—to have one man speak as God. Protestants believe in a variety of conflicting religious communities, which from the Catholic viewpoint would be the inevitable result of absolute liberty which is on the verge of license. I would say that there is no resolution of the devotion of Catholicism to the pope and the desire of Protestantism to remain free. Why should Catholics give up the supremacy of the papacy and Protestants their idea of liberty just because they are criticized for it? The Catholic is willing to sacrifice a certain amount of freedom for the sake of the order and peace of the universal community.

I remember once speaking to Father Murray about the warning Pius XII had given to the faithful about French existentialists. It was about the time that Father de Lubac was silenced. I asked Father Murray: "How do you feel about that? Must you remain silent when you disagree with the Pope?" Father Murray told me that it is part of Catholic piety to maintain a reverent and patient silence when you don't agree with the pope

when he speaks for the entire Church. I told Father Murray, and this shows my ineradicable radicalism as a Protestant or as a Renaissance or Reformation figure, that in such a situation I would say quite simply (pardon my irreverence), "to hell with the Pope." I say that there is no resolution of this conflict. I think Protestants and Catholics have to follow their different patterns of loyalty. For the Protestant it is a loyalty to liberty even at the expense of anarchy. For the Catholic it is a loyalty to order and unity even at the risk of spiritual despotism.

Q: Do you see any value in papal absolutism?

A: Papal absolutism is the instrument of the unity of a universal church. The Church would be foolish to sacrifice this instrument of unity, even though I have some very heretical notions about it. Pragmatically it is an excellent political device. Although I believe that papal infallibility is a rather political fiction, I think that it is absolutely inevitable when you must have one voice that speaks for a united Church of millions of souls.

The value of papal absolutism can be seen in the history of the Church. I have always held the thesis that Catholicism has three times availed itself of what I call papal absolutism or papal monarchism. The first time was to extricate itself from the Fall of the Roman Empire. The pope became the vice-regent of the whole Western World and the so-called Western Empire was nothing but an artifact of papal power and papal prestige. The second time was after the Protestant Reformation; the Church had to reorganize itself at the fall of medieval culture. What we call modern Catholicism is a product of the Council of Trent and the Jesuits. Incidentally, I must admit that I may have an extravagant appreciation of the Jesuits. Isn't it amazing that this society, brought into being for the counter-reformation, should now become the organ for adapting the Church to all modern movements? My pro-Catholic moments are therefore sometimes chiefly my pro-Jesuit moments. But to continue, thirdly, papal absolutism appeared to salvage a Christian perspective during the rise of modern industrialism. It had to adapt the whole corpus of what I call social ethics to a modern industrial society. The Church previously had feudal lords as its clients, now it had industrial workers. It took an admirable interest in their economic plight.

Q: How do you feel the present Pope has operated within the structure of papal power?

A: The way the present Pope handles his office and speaks for the whole Church is very revealing. I know that he is not the charismatic figure that the late Pope John XXIII was, but he is holding together a Church which has a variety of national cultures. The present Church is rooted in medieval culture, but it is also related to the open societies of Western Europe, America, Asia, and Africa. I think that Pope Paul, who is undoubtedly a shrewd ecclesiastical statesman, has done a splendid job of holding together this diverse Church.

Q: As a Protestant do you object to the Catholic claims that the Church is the prolongation of Christ on earth?

A: Let me put it this way and please don't think me too cynical or heretical. If you are going to have a symbol of great transcending knowledge then you had better have a grand symbol. What grander symbol could you have than to say that the Church is the incarnation of Christ through all the ages? We Protestants have rather ungrand myths or symbols. Almost a half century ago my brother [H. Richard Niebuhr] wrote a book, *The Social Sources of Denominationalism*, and his point was that while each denomination had its specific religious emphasis, on the whole they were socially conditioned by the nations, classes, and circumstances that created them. So in my pro-Catholic moments I would say that you have a grand myth, and we have little myths or symbols which are not as impressive.

Q: Earlier you mentioned the Catholic Church's inflexible use of natural law. Would you please discuss this further in terms of a specific moral issue.

A: Throughout my life I have been concerned with moral issues. After all I was a teacher of ethics for half a century in the context of a theological education. My point is that the same natural law that has served the Church so well in dealing with the realities of racial justice and injustice and economic justice and injustice, is too inflexible. I can say this because the Church's natural law is based on metaphysical theories which demand that it be so. I don't think that anyone has fully thought through the fact that the Church gradually changed from Stoic radicalism and Augustine's equalitarianism to St. Thomas' theory which embodied the whole of Aristotle. Medieval feudal society was not equalitarian but aristocratic. Aristotelian presuppositions were more relevant and could justify feudal inequality.

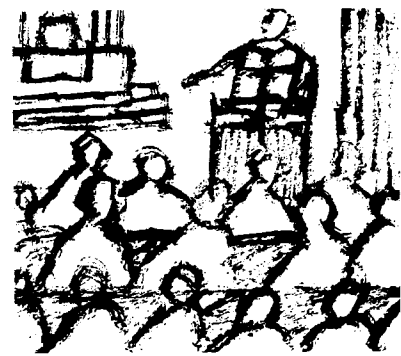
My chief qualm about natural law theories is that their proponents regard certain things as inflexible, which I know to be the products of historical movements. We have to consider historical relativities. For us non-Catholics the primary problem of the inflexibility of natural law is the old question of birth control. To say that we cannot use human freedom and human intervention to regulate our births, when our deaths have already been regulated, is a vexing problem. So in Catholic countries and in non-Catholic countries like India you have a population explosion that threatens to undo everything that we are doing to help these countries by technical assistance and so on. I think that this is a scandal and the Catholic Church should not be so tardy doing something about it.

Q: Am I correct in saying that while your polemical attitude has been directed against Catholicism and Protestantism, you have been through the years consistently pro-Semitic?

A: That is correct. I think that I became increasingly less a Protestant because I was more influenced by Jew-

ish and Catholic thought. I suppose that this is a consequence of the pluralistic society that we live in. It is true that I have always been extremely fond of Jewish people. I like to say that I have had a long love affair with the Jewish people. It began during my early pastorate in Detroit. The mayor appointed me as the chairman of the interracial committee and I had a Jewish vice-chairman.

I remember one time I talked to him about justification by faith and he said to me: "I don't know what the hell you mean!" And yet this man had a curious combination of compassion and cynicism—realism to the point of cynicism. He dealt with delinquent boys, Negro preachers, Protestant ministers, and Jewish rabbis. I asked him once why he always went to an orthodox synagogue and never to the Reform temple where his brother was chairman. He said to me: "Reinie, to tell you the truth, if I'm going to take my religion, I want to take it where there is a sense of mystery. I'm not going to a temple where the sermon is just a second-rate book review." I was always impressed by his great capacity for civic righteousness and his compassion was always evident.



Q: What do you think Protestantism can learn from Catholicism?

A: I have gradually become aware, especially since the Second Vatican Council, that Catholicism has something that Protestantism doesn't have. It has what I would call a comprehension of the source and substance of human existence. I see in modern Catholicism a great lesson for all Protestants. Here we have a Church that was a product of medieval culture. As a critic of Catholicism I would say that it couldn't extricate itself unaided from this culture. The Renaissance and Reformation had to blow medieval culture to bits. But what secularists, Protestants, and Jews don't realize is that once this Church was free, once it related itself to what we call open society and democracy, it had a greater awareness of the collective problems of justice than any Protestant, idealistic secularist, or utopian secularist ever had.

Pope Leo XIII was the first to champion the rights of labor and to encourage labor to organize. We didn't arrive at that in America, although we were a proud democratic society, until the New Deal. Now why does the

Church insist on collective bargaining? Because it knows that there is a social substance in human existence and that there is a collective egoism in which you have to have a balance of power. A great deal of justice depends on an equilibrium of power between organized labor and organized management. I see this as one of the greatest achievements of modern Catholicism. I am not talking about the time since John XXIII, but from the time of Leo XIII. This is a superior achievement and it rests on many things, but particularly upon the embodiment of the whole corpus of Roman classical law as a norm for collective morality.

Social Consciousness

Q: How did the Protestant church in America develop its social consciousness?

A: Absolutely irrelevant individualism in the face of the increasing injustice of modern industry finally convinced American Protestants. Because we were more individualistic than European Protestantism we have a sectarian and evangelistic Protestantism. I make a good deal of the fact that now the Catholic Church has a superior attitude toward racial justice than the Protestant church has. Why? Because the Catholic Church insists on the whole Church; it has a universalism. It isn't just a collection of middle-class white Christians like the Protestant church. One of the ironic facts of American history is that both slavery and post-slavery injustice prospered in the states that were formed by two kinds of idealism—a Jeffersonian idealism and evangelistic Protestantism. All the horrible racial cruelties that are practiced in Alabama and Mississippi are done by people who have been "converted" five, six, seven, or eight times.

Q: In your criticism of pietistic Protestantism you mentioned Billy Graham. Do you object to his approach on theological grounds?

A: I object to it both theologically and ethically. I ceased to support the local Council of Churches when they financed a Billy Graham Crusade in order "to put Protestantism on the map." This was a fantastic procedure, since on the whole, New York is governed by an alliance of Catholics and Jews. Now while these groups have their own weaknesses, they both have the sense of collective realities, collective justice, and collective injustice. Then along comes Billy Graham for his great evangelistic meeting. His manner is bland and he's a great biblicist. He speaks in a convincing way and, while the choir sings softly, he tells the people to pray and to give their heart to Christ and sign the decision card. He tells them in the words of St. Paul that "if any man be in Christ, he will be a new creature."

This is fantastic, because it shows the weakness of Protestantism—individualism. It deals with collective sin, particularly the race question, in purely individ-

ualistic terms. You can't overcome race prejudice by simply signing a decision card. Yet Billy Graham tells them that if they sign the decision card they will become "color-blind." Why is it that we see no evidence of the color-blindness when these people leave the evangelistic meetings?

Q: Speaking of the race question, what do you think the churches must do to promote equality?

A: They must embody in their own life something more than the coerced justice of the saved. The heavy hand of the federal government is on the white oligarchies and forcing them to recognize the Negro. The first thing that the churches must do in their congregational life is to achieve something like *agape*. That's not the correct word, because it is too pure. It can easily be interpreted to mean love *rather* than justice. But Pope John said let love be the motive and justice the instrument. That is perfectly true. Justice is the instrument of love. In our sacramental communities we must share that love which transcends justice.

Q: You once said that the genius of Catholicism is that it has built a fortress which guards the believer against skepticism.

A: I'm glad you mentioned that because it fits in well with what we were talking about earlier concerning the Ecumenical Movement. We are living in the post-Christian era—I don't like the phrase but a lot of people use it. Anyway we are living in a time when everyone, even Catholics, have a great deal of skepticism. The old metaphors and symbols of their religion don't quite seem to make sense to them. Take, for example, the funeral service, whether it be Catholic or Protestant, where they use the symbol of the resurrection of the body for the immortality of the soul. At President Kennedy's funeral everyone was impressed that the Catholic Church used the symbols of the resurrection of the body.

Now I don't think that anybody really believes in the resurrection of the body. But Christians do believe in eternal life, and that man is both mortal and immortal. Mortal in the sense that he is a creature of nature and immortal in the sense that he is a transcendent spirit. This is one of the places where ecumenical contacts help a great deal. We Protestants who are touched by all kinds of heresies, which you regard as dangerous, might convince you that they be a creative source. On the other hand, when Catholics say that "we have a fortress to guard the truth of faith against the acids of modernity," they might teach us something. I notice that that very modern man, Somerset Maugham, said he saw no future for Christianity except in the Catholic Church.

Q: Do you seriously think that many Christians do not believe in the resurrection of the body?

A: Of course. How can they? Our dear friend Father Martin D'Arcy visited us one evening and the conversation centered around the skepticism that one finds in the Protestant church. At one point Father D'Arcy said:

"Any Catholic priest will tell you that Catholics are frequently touched by all sorts of heresies. Sometimes we inquire into them when they are serious enough, but sometimes we don't bother with them." The whole thrust of the Johannine symbolism on eternal life points to what I call the incongruity of human life—that man is both mortal and immortal. Christianity, as seen in both the Old Testament and New Testament, uses the symbol of the resurrection of the body, because for Hebraic thought as opposed to Greek thought there is an assumption that the human personality is one. Thus, you can't have an eternal life without a resurrection of the body. Yet we can't have empirical knowledge about this resurrection and so it remains a symbol of a reality we can never quite define or grasp. The Church does define it and so we accept it.

Irrational Symbols

When I gave my Gifford Lectures nearly a half a century ago in Edinburgh, I developed a (marvelous for me) friendship with Norman Kemp Smith, a philosopher who was a specialist in Hume and Kant. In one of my lectures I said that Christianity, influenced by Hebrew thought with some Greek accretions especially in John, had projected the idea of the resurrection of the body which was more rational than the notion of immortality. Afterwards, Norman Kemp Smith taught me a wonderful lesson. He observed that I should not have said that the resurrection was more rational than immortality. I should have said that we don't have empirical experience of either the discarnate soul or of the resurrected body. Both are irrational, and both are symbols of a future that is beyond our experience.

Q: You have spent most of your adult life working in the field of theological education. How would you define theology?

A: In this area I am influenced by Martin Buber who said that there is no such thing as theology if we define it as a science of God. No one can know God. St. Augustine says that "if thou would comprehend Him, He were not God." Theology is rather a rational explication of man's faith. According to all empirical sciences the truth emerges when you have controlled experiments. But theology is not like that. Rather it is historical and must take into account the development of doctrine and the relativities of the historical perspective.

Q: Paul Tillich claimed that your theology was based on an inadequate epistemology. Was he justified in his criticism?

A: It's a legitimate objection, of course. Paul Tillich was a greater philosopher and theologian than I. Even though we were good friends, we were in constant debate over the value of religious symbols. But I believe that his epistemology was also inadequate because it was Neoplatonic. He insisted that people wouldn't believe in appropriate symbols unless they felt them within them-

selves. Well, what kind of epistemology is that? Tillich produced a Neoplatonic version of Christian theology. But please remember that I am not saying that too arbitrarily. Paul Tillich was a grand spirit who did much to relate biblical truth to Neoplatonic mysticism—the God above all gods, the morality beyond all morality. In one of his books, *Beyond Morality*, he cited the parable of talents. Tillich felt that a horrible injustice was described in this parable. But our Lord does not say that this parable gave us a norm of justice. Yet for Tillich it meant that all life is like that; the rich get richer and the poor get poorer.

There is no answer to this great conundrum of life and we can say, Tillich observed, that if we all gather together on the divine ground of our existence, then all things will be set aright. Now this embodies what I regard as a basic heresy. The heresy is that the temporal existence is evil because it is temporal. Much of our debate over symbolism and epistemology can be traced to our different emphasis on the fact that the genius of Christianity was rooted in its Hebraic conception of life.

Q: Some have said that in your social picture of redemption you do not adequately emphasize the role of the church.

A: Many of my friends, especially Anglicans, have made that objection and I think that it may be valid. Even though I am realistic in terms of collective political realities, perhaps I have not sufficiently stressed the role of the church. As a Catholic you might say that I have no adequate appreciation of the church. Perhaps at issue here is another difference between the Catholic and Protestant church. But I have been influenced by the historical realities of the church as I know it—both Protestant and Catholic. For instance, in my days in Detroit, my appreciation for the Catholic Church was postponed because of the Catholic Archbishop. His chief reaction to the Treaty of Versailles was that it had liberated all inferior nations, like the Poles, but had left Ireland in bondage. I have also been influenced in this respect not by sectarian Protestantism, but simply by the critical attitude of some of my secular political scientist friends. They viewed religious communities only as they became involved in corruption.

I would like to say, and this is probably one of my recantations, that religion needs an institutional church. I know that a universal church is better than national churches. Organized religion does present problems, but it is necessary.

Q: I notice that you have Thomas Altizer's book on your desk. What do you think of the "Death of God" theologians.

A: I put it very simply: I think they are stupid. Stupid because they don't realize that all religious convictions and affirmations are symbolic. These young men—I say young because I am an old man—would have been less blithe if they had limited themselves to announcing the

dying of the images of God. What do they mean when they say God is dead? The current radical theologians seem to have no interest in the structures of meaning. They do not define a system of coherence. We can only guess at their premises. What becomes of the mystery of creativity which is reflected in the church's belief in God the Father, the Maker of heaven and earth? We must revere the mystery and the majesty of the human story which transcends all human knowledge. These men have not sufficiently digested all the problems of the Christological controversies of the early Christian ages nor have they understood the existentialism of the nineteenth century. Nietzsche said that God was dead and so did Kierkegaard. But Kierkegaard meant that because of the incongruity of the existing individual, one had to make a leap of faith. This was a leap of faith into the Christ symbol—the ultimate reconciliation that was to come between God's justice and God's mercy.

Q: Will these theologians harm the Protestant belief in God?

A: I don't think they are important enough to be destructive. They are all for doing away with the schemes

of meaning that men find useful to explain human nature and the various complexities of history. But they put nothing in their place. They say that it is necessary to clear the ground for new conceptions. What does that mean? Someone is going to rush in with some new symbol. The Communists have already given us a new symbol that has proved inadequate. Rather than merely clear the ground of all irrelevant myths and conceptions, they should work toward a new and relevant conception of God and His mysteries.

Of course an absolutely new conception is not possible. We Christians are related to all kinds of non-Christians and we must be interested in relating the traditions of our faith to modern circumstances. We live in a free society where cooperation is essential. We have an obligation to save each other from our characteristic vices by cooperating with each other. So the "Death of God" theologians must try to contribute something positive. Only humble men who recognize the mystery and majesty of life are able to face the beauty and terror of life without exulting over its beauty or becoming crushed by its terror.

an exchange of views



"Catholics and the Chicago Riots"

Chicago, Ill.

To the Editors: Michael Schiltz ("Catholics and the Chicago Riots," Nov. 11) is a personal friend whose astute mind and incisive pen I warmly admire. I regret that our mutual affection might even partially have caused him to lose his objectivity regarding Archbishop John P. Cody.

Schiltz's basic position seems to be this: Cody can do nothing good; the Chicago Freedom Movement led by Al Raby and the Rev. James Bevel can do nothing wrong. Cody has become the favorite whipping boy today in liberal circles, and the game is becoming silly.

Schiltz blames Archbishop Cody for Chicago's long history, much more of which is the responsibility of myself and Schiltz, rather than the Archbishop's. Late in his article Schiltz makes the disclaimer that "little of this (historic inaction and injustice) is Archbishop Cody's responsibility." I am reminded of the person who, after a lengthy prejudicial diatribe says, "Of course some of my best friends are Jews." Schiltz's skillfully constructed picture of the Archbishop is prejudicial.

He says the Archbishop spoke to the Chicago Freedom Movement asking them to call off the marches. Instead, Schiltz says, the Archbishop should have castigated the citizens of Gage Park. The fact is that the Archbishop, in the same statement and elsewhere, did condemn the atti-

tudes and actions of the people in Gage Park.

If Schiltz or the Chicago Freedom Movement don't know where Archbishop Cody stands on the hatred and stone-throwing in Gage Park, the people in Gage Park know. Today the name most hated by white racists in Gage Park and elsewhere, most loudly and raucously booed at their meetings, is not Mayor Daley, nor Senator Douglas, but John Patrick Cody. If Schiltz doesn't know that, he is slipping in his homework. If he does know it, why doesn't he say so?

Schiltz says that some of the most vulnerable regulars were kept from participating in last summer's marches, supposedly by the order of the Archbishop. I know of one case where this happened. For myself, let me state publicly that I did not participate simply because I didn't see that these marches would eliminate prejudice, segregation or discontent from the public life of Chicago or from the private consciences of the citizens.

Schiltz refers to a parish in Chicago where Negroes were publicly insulted from the pulpit when the parish changed from middle-class white to strongly middle-class Negro. I think I know the parish Schiltz has in mind. The fact that the pastor was not changed long ago deserves the criticism Schiltz gives it, but Archbishop Cody did make the change. He had the courage which his predecessors,

whom I respected but whose limitations I also know, did not have.

For his courage Archbishop Cody has been castigated in a pamphlet published by this particular pastor and distributed to bishops, priests and laymen all over the country. In fact this retired pastor is now preparing a series of pamphlets, and in one of them he promises to expose what priests and lay people really think about Cody and the marching priests and nuns. In such pamphlets I don't expect objectivity but I do expect it in an article from a sociologist associated with the National Opinion Research Center.

As I look at last summer in Chicago, I contend that Archbishop Cody was at least as interested, if not more, in integrating Gage Park than were the leaders and participants in the marches. In fact I don't think that the integration of Gage Park was the objective of the summer marches. I can only report that whenever I asked the leaders or participants whether what they were doing would integrate Gage Park, I was told the objective was something else. At one time it was the elimination of slums; at another, jobs; at another, the suburbs. Integration of the latter would apparently be achieved by the extension of the ghetto into Gage Park.

In the post-conciliar Church there is a strange spirit which wants "leadership" from the bishops, wants the whip cracked, and the troops mobilized by strong leaders. "Archbishop" Schiltz would apparently govern with a pretty heavy moral hand in a highly moralistic methodology.

I prefer Sociologist Schiltz who says "moral values are shaped and supported by complex social institutions, etc." I think Archbishop Cody shows real understanding of the point made by Sociologist Schiltz.

In the same passage Schiltz downgrades what he chooses to call "peremptory pronouncements" from Cody. I am not sure what Schiltz means but he seems to be upset by the Archbishop's meeting with Dr. Martin Luther King. Apparently this meeting should have been held on King's terms, and the Archbishop's participation in the July civil rights rally should have been precisely as King determined. It is not clear to me whether either ecumenism or the democratic process demand that we hand each other blank checks.

But of course what Schiltz doesn't want to have to say is that no other archbishop in recent Chicago history would have had the courage to make the statement at Soldiers' Field that Cody did, or send the parishes the pastoral letter which the Archbishop asked to be read in all the churches. I know this to be true, and Schiltz ought to acknowledge it.

Schiltz and I agree that the teaching effort of the Church in the area of racial justice was for years sinfully inadequate. I have spent most of my life trying to establish in principle that racial discrimination is inhuman and unchristian and then to get the word proclaimed. Schiltz and

I agree on the measure of this failure, but then Schiltz gets carried away. He says that "the pastoral understanding was inadequate to anticipate the Gage Park mob." I find this a curious sociological "observation." If Schiltz can find one pastor in Gage Park who did not anticipate what would happen when the marches occurred, I'll find ten who could have told him if he had asked them. I find it incomprehensible that a Chicago sociologist would need the summer marches to discover how deep was the prejudice and fear in Gage Park and other southwest side areas. If a sociologist needed the marches for this information, the pastors didn't.

Schiltz ends the article offering no solution to Chicago's problem of creating stable and integrated neighborhoods. He suggests massive education but unless I am talking to the wrong people, civil rights leaders tell me that this is no longer enough.

Schiltz suggests that Msgr. John Egan, John McDermott, Mathew Ahmann and I have solutions to this problem if only the Archbishop would listen to us. For myself I disclaim any such omniscience, and if my colleagues have the answer it is high time they get it into print. In the meantime I would suggest that Schiltz and others drop the robes of an Olympian deity.

Finally, Schiltz adverts to the fact that for the first time there is now a race relations secretary in the official Chicago archdiocesan family. But rather than give the Archbishop credit for a move long overdue, he berates him for not giving the post to one of the old-timers.

Now I don't hesitate to state publicly that Father Edward Egan is not the man I would have personally selected to take over the post but this change in personnel has not diminished the dedication to interracial justice in the Archdiocese of Chicago. If it has, I would like to see the evidence. Despite the fact that he has not had sociological training, Father Edward Egan has done a good job. He worked indefatigably last summer. He has courage and imagination, and played a large part in bringing together a summit conference at the end of the summer and in bringing about the ultimate agreement. I would never have had the imagination to conceive of such a meeting.

It is unfortunate that the post-conciliar Church has in so many ways become so "catty."

(MSGR.) DANIEL M. CANTWELL

Chicago, Ill.

To the Editors: Michael Schiltz contends, in his article on the Chicago riots, that Archbishop Cody was not "fully informed" of the dimensions of the civil rights struggle this summer when he asked for a moratorium on repeated marches into Chicago neighborhoods.

The fact is that the Archbishop was far better informed and more actively involved with key civil rights people than any of his predecessors. During the 1966 summer the Archbishop personally took part in weekly meetings of the Chicago Conference on Religion and Race which brought

together a broad range of Protestant, Jewish and civil rights leadership. He was in daily contact with Negro laymen and his staff aide, Father Edward Egan, worked around the clock to keep the Archbishop briefed on developments. Nor did the Archbishop remain isolated in his downtown office; he was constantly out in the neighborhoods keeping channels open with priests and ministers and other community leaders.

Hence Schiltz's contention that Cody's plea for a moratorium on August 10 resulted from inadequate information and clogged channels of communication is without foundation. The Archbishop was as well informed as any of the civil rights leaders that Schiltz mentions and clearly better informed than some, including Schiltz himself. Hence the Archbishop's judgment on August 10 came from a position of knowledge and wide-ranging contacts. What is absolutely amazing is that Schiltz failed to tell the *Commonweal* readers that two weeks later the civil rights leaders agreed to the very moratorium that the Archbishop had requested.

It is also unfortunate that Schiltz failed to mention that the Archbishop introduced his August 10 plea by a call for open occupancy in city neighborhoods, by a defense of the right to demonstrate and by sturdy disapproval of the hostility and violence to law-abiding marchers.

In my record book Schiltz has one of the highest batting averages in the country. Like all great batters the day comes when one strikes out. His *Commonweal* article was just one of those days.

EDWARD MARCINIAK

Chicago, Ill.

To the Editors: I was and am surprised that surprise was registered at white Catholics' reaction to Negro marches and open-occupancy. Violent response is always shocking; so let there be shock. But the latent prejudice and hatred was known to many. My high-school senior religion students of last year demonstrated this too adequately. At least one threw rocks at yet another, a Negro, who walked in and was marshal for almost all of the marches. Most of the rock-throwers were Catholics born and bred; but as I remarked at the end of one of the Marquette Park marches to one of those embittered middle-class Negro couples mentioned by Schlitz, "Christianity is not that easy a doctrine."

Here on the Near West Side, in a public-housing area, an articulate Negro woman asks me without rancor, simply seeking to know: "Why is it that the Catholic Church holds off from the Negro?" She thus reflects what has become standard sentiment, often enough *with* rancor, among large segments of the local Negro community.

One naturally looks to the clergy for understanding of the Negro's situation—indeed, pardoning a bias in this direction, to the younger clergy—yet one finds a spate of ideas coming from one young priest regarding the European peasant's love of land and home, ideas intended to excuse the yells, rocks, and bottles, and conversely to

show the unreasonableness of marches and other forms of agitation for open housing. Which is to say that you can't expect Christianity to win out over cultural determinations. If this is the case, then let us admit it from the housetops and stop being pious about *ex opere operato* and all that when it comes to changing attitudes.

There is a terrifically odd feeling connected with exposing one's clerical shirt and collar to Catholic boys and girls and men and women, the products of our schools wearing school sweat shirts, the worshippers at our churches promising an end to Sunday collections, the fathers and mothers of our little ones cursing with child in arms the people walking down street or sidewalk. A priest, especially one who has imbibed the authoritarianism (still the staple of motivation) of the classroom teacher of high-school boys, may naively expect that his clerical stare from the line of march will cow and shame those on the sidelines, till it gradually, crushingly dawns on him that the whole past show of courtesy, hat-tipping, and smiled good-mornings was conditioned on several priestly behavioral patterns that he had not counted on when he was ordained. *He is all right, as long as he keeps his place.*

Here on the Near West Side, it may be said, with due respect to the priests and Sisters that *are* here and that are working against impossible odds, that comparatively little is being done for the Negro community, comparatively, that is, to Oak Park and Beverly and 32nd-and-Morgan, where Catholics of European ancestry abound and contribute generously to Sunday collections. Religious priests staff all but two of the parishes in this 160-square-block area, and one of those parishes is closing down along with its school. Urban Renewal is eating up the land and displacing the people, and there is no voice from the official Church regarding any of it.

A university professor helping a local community group with the problem of getting a public library for the area recently suggested that archdiocesan funds along with federal and Community-Chest funds be solicited for an experimental inner-city library that might be an example to a neolithic public operation in this huge city. The idea jars with its unaccustomed expectation of such creative response by the Church to a secular problem. One asks: Ought I expect this from a Church whose charities bureau has a worker who has talked to a needy person over the phone "like a dog"?

This Near West Side is where the 1966 (Negro) Chicago riots began, you understand, and where they continued for two nights before moving farther west to Homan Avenue. This is where the Church's meager presence is often enough resented for its very meagerness by those who cannot understand why an institution so powerful and well-financed as the Church and so dedicated to the ideals of brotherhood and human welfare can offer so sparingly of its resources.

It is bad taste to make what can be called (later on) self-fulfilling prophecies; but 1967's summer is nothing to

look forward to from where this cleric stands—nothing at all.

(REV.) JAMES H. BOWMAN, S.J.

Reply

Chicago, Ill.

To the Editors: My essay carried forward three themes, the second of which was that Archbishop Cody was cut off from experience (not from information) largely because of the institutionalized role of any bishop as a tight-ship ruler.

For this second theme, the critical act of the summer was the Archbishop's plea for a cessation to the marches. My argument is this: (1) a great many Chicagoans identified the earlier West Side riots and the marches as one panorama of violence, and were predisposed to believe that the underlying cause of it all was that the Negro "had gone too far." (2) The white violence accompanying the protest marches was a dramatic event, which saturated the public media. (3) In that media-saturation the marchers were generally identified as Protestants, and the rioters predominantly as Catholics. (4) Between the onset of the marchers and the day of the Archbishop's stop-plea, there had been no equally dramatic repudiation of the rioters' actions by ecclesiastical authority. (5) On the day before the Archbishop's plea, the Mayor of Chicago had refused to institute legal proceedings to halt the marches. (6) It was inevitable that any repudiation of the white rioters or any constructive call for open occupancy in connection with a stop-plea by the Archbishop would be lost in the headlines given to the stop-plea itself. (7) Both because of the heavily-Catholic character of the march neighborhoods and because the historic role of the Church vis-à-vis the Negro in Chicago had been spotty, any Catholic ecclesiastic was in an awkward position to remind Negroes of their moral obligations.

Neither Msgr. Cantwell nor Mr. Marciniak persuaded me that there was a danger to public safety sufficient to justify the dramatic intervention of the Archbishop at this juncture, given the predictable confusion it would engender in the minds of the public. Ultimately the image of the Archbishop and the Church were redeemed by his public and well-deserved association with the summit agreement through the Chicago Conference on Religion and Race, in which he and Fr. Edward Egan had taken an active and substantial part all summer. But on August 10 there was no way to predict a dramatic finish, and the summer might well have ended with Archbishop Cody's stop-plea as the last major event in the sequence.

Moreover, neither Msgr. Cantwell nor Mr. Marciniak persuaded me that the danger to public safety was sufficient to break the tradition of a tri-faith posture by the Chicago Conference on Religion and Race in favor of a unilateral statement by Catholic authority.

In attempting to explain why the stop-plea was issued,

I suggested that the Archbishop was cut off from experienced advisors who could have depicted forcefully this pattern of consequences during the heat of battle. If Msgr. Cantwell would not have so urged, there are others who were not of like mind.

Msgr. Cantwell reads into my essay a condemnation of Archbishop Cody for Chicago's long history. What he seems to find implicit, my passages explicitly deny. Further, the *Commonweal* editors, with my advance permission and therefore on my responsibility, deleted passages from my original manuscript which were redundant in concept, but re-enforcing in tone. In the press of time, I did not see the cuts. One of such passages explicitly stated that Archbishop Cody had, after his arrival in Chicago, removed most of the offending pastors; another repeated, in the discussion of the reaction of civil rights leaders to the stop-plea, that no one questioned the Archbishop's zeal or sincerity in the matter. A third expanded on the demands of a bishop's peers and superiors that he run a tight ship, and concluded, "as he thus grappled for the lines of authority, the Archbishop could leave little room for men like Cantwell and Egan or for that matter McDermott or Ahmann, not so much because of their expertise as because their roles in the ecclesiastical structure were or could become too ill-defined: in a tight ship, they could not be left free-floating."

Two other points require comment. Whether the Chicago Freedom movement was making its share of mistakes is a question irrelevant to whether the Church was making mistakes. Perhaps *Commonweal* will open its pages to that question at another time. Secondly, Mr. Marciniak's implication that the march leaders came to realize the inherent wisdom of the Archbishop's request ignores the fact that the intervening two weeks separated two quite different strategic situations. When the Archbishop called for a cessation, there was no indication that the Chicago leadership was willing to bargain; some two weeks later, when the Chicago Freedom Movement did suspend the marches, it was because a bargaining table was in the offing and because time was running out for everyone. The principle is well illustrated in any introductory text on labor relations.

Father Bowman puts very well indeed the shock of recognition involved in the Gage Park incidents. Many clergymen were prepared for the violent reactions; few were prepared for the particular physical and linguistic hostility directed toward clergy and religious. For most, the event traumatically focused the bankruptcy of the Church's record. A few could only mumble of the hatred, "They didn't learn it in our schools."

None of this is to say that my essay was anything but tart. I am perhaps somewhat farther from finding the post-Vatican balance between freedom and servility than most of my colleagues, but given the circumstances in Chicago I prefer to lean in the direction of candor.

MICHAEL E. SCHILTZ

THE SCREEN

Fed up as I am with comedies about crooks whose big project is to steal an art treasure ("Topkapi," "How To Steal a Million," etc.), I approached "Gambit," the newest entry in this cycle, with pre-boredom. It disappeared after the first ten minutes of the film, and before this brilliant "Gambit" was even half over, I realized it was by far the best item in this overworked *genre*. Although its script follows several patterns used before, its dialogue is so amusing and the picture-making is so good that everything else becomes more important than the screenplay itself. Perhaps major credit for this should go to Leo L. Fuchs, a former photographer whose first production this stunning movie is, and to director Ronald Neame, who is already well known for "Brief Encounter," "In Which We Serve," and "Tunes of Glory." These men worked together beautifully and, insisting that a movie should move, used some of the techniques of the good, old silent film days when visuals were more important than words. "Gambit" even has several long stretches with no dialogue at all.

Also deserving a hand is Clifford Stine whose Technicolor photography is lovely in all those Hong Kong and Middle East location shots and in the handsome interiors filmed right in Hollywood. Of course much credit should go to the cast, especially the three leads who turn in, under director Neame, some of the best performances of their careers. Michael Caine is fine as the Englishman who thinks up the complicated caper in which he and his partner (John Abbott) will use a taxi dancer to pose as Caine's wife and help gain entry into the hotel apartment of the world's richest man. Herbert Lom is superb as this wealthy bigshot whose apartment in Dammuz contains art that belongs in a museum, especially the valuable bust of Empress LiSsu, which was found in China by Marco Polo and which resembles Lom's deceased wife. The Hong Kong taxi dancer also resembles Lom's late wife and the Empress, and as soon as Caine sees her in the Palace of Joy, he offers her \$5,000 to do a little job. Shirley MacLaine is perfect as this poor-but-honest working girl who has no idea what she's getting into until it's too late for her to get out. Brighter than the dumb bunny she seems at first, Shirley knows when to be silent, when to spout the right line, and hers are very funny, and when and how to wear the lush Oriental gowns designed for her by Jean Louis.

As Caine describes the caper to Abbott, the whole scheme is visualized step-by-step with Caine and Shirley arriving in Dammuz as titled English folk, Shirley's impressing Lom with her beauty and resemblances and then allowing the widower to show her the town—while Caine

steals the bust. But this half-hour episode is only the plan, the scheme. What happens in reality is quite different; and the variations between the plan and reality are a delight to behold, not only because of the differences, but also because of the suspense caused by the unplanned deviations. "Gambit" is full of surprises throughout, but perhaps the greatest of these are not the amusing lines and situations but the warm relationship that develops between Shirley and the two men, especially between her and Lom. This is the kind of an added prize that turns up only in exceptional movies—like "Gambit."

I'll never understand the idiosyncrasies of release dates and film distribution. Some time ago, I reviewed two movies which were supposed to come out then, but for some reason were held up and are appearing now. "The Fool Killer," which I reviewed in the May 7, 1965 COMMONWEAL, has had its name changed in the meantime to "Violent Journey." For readers who still don't have their old issues, I repeat that I liked the film, which stars Anthony Perkins, and would probably still like it now. It has an appealing story of a run-away youngster who meets up with several weird characters on his trip, especially Henry Hull as an ancient codger, a playful oldster who tells the boy about the tall bogey man, the Fool Killer, and Perkins as an amnesiac who becomes a hero to the lad. An unconventional movie worth seeing.

Going even farther back to my Dec. 28, 1962 review in COMMONWEAL, I recorded "The Quare Fellow" as grim and forbidding but also fascinating with its story from Brendan Behan's play set in a Dublin prison. Its good cast, led by Walter Macken, Patrick McGeehan, and Sylvia Sims, and its disturbing subject matter about capital punishment force viewers into thinking and caring. Not every film does this as well as this Irish picture.

PHILIP T. HARTUNG

SOLEMN MUSICALS

THE STAGE

Talking of collective guilt (and pray why not), it is high time we got on with the de-Rogersandhammersteinization of the American musical. A while back, these wily, plausible men were offering us a new dawn, and most of us (I myself was out of the country at the time) were totally taken in by it.

In brief: they promoted the glib heresy that you could make serious dramatic points in a musical; and owing to a freakish imbalance of talent on Mr. Rogers' part, they almost got away with it. The scores for "Oklahoma," "South Pacific" and "Carousel" were sufficiently dazzling to lend specious glamour to bad doctrine. The average hu-

man receiving system is so fuzzed up anyway, that we seldom know where the satisfaction is coming from; and many people (I myself was much too young) failed to see that the dramatic points resided in the tunes, and the tunes alone. Try to imagine "South Pacific" with a bad score and you will see what a lie we, you, they, were living in those days.

All this putsch-and-purge talk is provoked by "Cabaret," a musical which is more or less about the rise of the Nazi party and which is guilty if ever a play was of lingering Rodgersandhammersteinism. "Cabaret" puts itself in double jeopardy, because it invokes such shades as Berthold Brecht's and Emil Jannings' with its seedy Berlin backdrops, before slumping back into standard R&H-ism. In fact, better make that triple jeopardy, because "Cabaret" also has a lackluster score, which is for a musical roughly the equivalent of going out without one's pants.

The obvious trouble with "Cabaret" as with all these heretical musicals is that the drama has to be reduced to soap opera to make room for the songs. The leading characters must be cut out along their respective dotted lines in time for their first numbers. The situation-stomp at the end of the first act, which flings all the sub-plots into some stereo-typical snarl, dominates the proceedings fore and aft, to the point where the early scenes often seem to exist solely for its sake. E.g., we are being told that this man is a Nazi and this man is a Jew precisely so that they can confront each other—at the engagement party which has been carefully arranged to get the whole cast on stage, etc. This is serious drama?

The use of anti-Semitism for the "situation" is also right in line with the R & H tradition. It would be next to impossible to drum up a brand-new problem in the time allotted, what with everyone dancing and singing and carrying on, so you reach for a readymade one instead—miscegenation, say, or, as here, anti-Semitism. You don't need real characters for this, or tiresome explanations. Nine-tenths of the work has already been done for you by the popular press. All you have to do is say the magic word. ("There's one over there. Hiss! Get him!")

And yet, with "Cabaret's" lousy luck, even this sure-fire device doesn't quite work. For, even if the audience manages to gag down one more serving of the Jewish nightmare, one more extra-cheap exploitation of The Tragedy, it will surely choke on the poly-unsaturated banality with which it is presented. The Nazi turns out to be made of slugs and snails and puppy dog's tails; the Jew on the other hand is as touching as a toy bear, with his little shop and his little dreams. . . . Surely this statement of the case at this particular time will stick in the roomiest craw.

The plot proper is based on Christopher Isherwood's "I Am a Camera," but what has been done to that—in particular, the flattening-out of Sally Bowles—is just too horrible to talk about. Instead let us raise our thoughts

to the ineffable might-have-been.

When not hammersteining around, "Cabaret" tries its hand at some "Blue Angel" night-club scenes, intended to evoke the depravity of pre-Hitler Germany: and while these are only middlingly successful, on account of somebody or other's timidity and lack of conviction, they point the road the play might have taken.

Musical theater does not necessarily require these spongy little plots, told all-solemnly the way they do it in the women's magazines. It can make its points in bursts and flashes and discontinuities. A musical hasn't got much time to waste—certainly not enough for conventional drama—but it can be made to do wonders with the right jumps and elisions. The night-club sequences in "Cabaret," disappointing though they be, cover miles more ground than the linear insipidities of the story: in fact, part of their role seems to be to make the story look even more trivial than it is.

Joan Littlewood established in "Oh What a Lovely War" that you don't have to put a standard one-two-three motor in such a vehicle. The musical and satirical parts can form their own patterns. Some of the sketches in "Cabaret" are used as documentary in the Littlewood manner: but these should be brought into the foreground, and not used simply to provide mood for an over-simple, thrice-told story. They should *be* the play.

As matters stand, Lotte Lenya is embarrassingly too big, not only for her own part, but for the whole show. Joel Gray, as the chalk-faced m.c. of the night-club has the best time of it. He looks and walks the part beautifully, although he seems a little short on hard-core nastiness. He, like so much else in the production, makes German decadence seem like a joke, a shipboard party, and hence not a very good counterpoint to the rise of the Nazi party. But he is a step in the right direction. (*At the Broadhurst*)

WILFRID SHEED



ANNE YOUNG

THE DEEP SEA

The deep sea has no tree? It has,
But upside down, roots locked beyond the sun,
Leaves twinkling, trembling, to the moonlight, sunlight—
Count them a year and a day, you will never be done.

It has no flower? It has indeed,
But hard to come by as a king's emerald.
The bee, the butterfly, no more seek sweet there
Than couples of Noah's Ark from flood-death walled.

It has no song? What sang to Miranda's listening spirit?
All day, all night, dreaming, without remonstrance,
She heard a music dissonant to earth's suave melodies,
Pledged to the steadfast rhythm of inconstance.

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BOOKS

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JAMES M. GUSTAFSON

When Father Edward Duff, S.J. published his *Social Thought of the World Council of Churches* a decade ago, someone remarked that the perspective was as American as it was Roman Catholic. The comment indicates something about ecumenical conversation: national religious cultures often have a great deal in com-

mon between Catholics and Protestants, and it may be more difficult for an American Protestant to converse ecumenically with a German Protestant than it is for an American Protestant to converse with an American Catholic. There are many reasons for this: language barriers, traditionalized points of polemics (church and state in the United States, law and gospel in Germany), different values given to different levels of ecumenical discussion (e.g. the biblical, the dogmatic, the moral), and others.

It is obvious that the conversations between European and American Protestants and between European and American Catholics have been a part of the theological tradition in spite of the barriers. Thus, most theologically literate American Protestants will have sufficient acquaintance with Gollwitzer, Barth, Althaus and Brunner to understand what their dominant emphases are, even though in detail these men and others are not thoroughly known. Similarly, the literate American Catholic knows some of the works of Küng, J. Fuchs, Häring, and Schnackenburg, and thus is sensitive to what these men stand for. Father Böckle's book is basically an introduction to the issues that divide Catholics and Protestants as these issues are shaped and stated in the German-speaking theological world. As such they are basic issues between all Catholics and Protestants, and thus the book functions beyond the level of introduction to a particular national conversation; it indicates where main lines of continuing work need to be done.

The text consists of three chapters. The first is on the hardy question of "Law and Gospel," the second on the equally hardy question of "Precept and Order of Nature," and the last brief chapter is on "Sinners and Sin." Father Böckle gives very sympathetic and accurate characterizations of Protestant positions on each of these issues in the beginning of each chapter. He fortunately avoids highly generalized propositions about "the Protestant

position" by using well-chosen quotations from particular writers and making extensive citations of others to document the Protestant positions he is responding to. Each presentation of Protestant positions is followed by a Roman Catholic response, drawing upon both traditional and contemporary sources. Thus the book is a study of comparative theological ethics.

Comparative studies are important for indicating both what unites and what divides, but by their very natures they look to the past and present formulations of problems in each community both for the definition of the issues and for the justifying reasons to hold particular positions. They do not move on to the stage where questions can be asked in a common way, and answers explored in common to find the best resolutions to the issues at hand. None of us can be freed from his past enough to empty all traditional approaches in asking the questions, and we would be engaged in non-historical snackbar theologizing if we did. But we can move beyond comparativism, it seems to me, by first stating the questions both Protestants and Catholics have to resolve, and then working together toward their solutions. The answer need no longer be a "Protestant" answer and a "Catholic" answer, but more adequate answers and less adequate answers.

As we shift gears into that way of working, books like Böckle's are important. But it places some of us in odd positions. On the law and gospel question, for instance, while I do not want to identify myself with St. Thomas's teaching in those long neglected discussions in the *Summa Theologica* I-II, qq. 106-108, I am persuaded that for purpose of theological ethics the direction that discussion moves in is more adequate than Luther's. Perhaps Barth is closer to St. Thomas than to Luther in this issue. Böckle's generalization that "Truly, justification and sanctification belong together as *one* gift of the gospel," is worthy of



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acceptance. Böckle himself indicates similarities between his development of the Catholic position and that of the Erlangen theologian, W. Joest, whose important *Gesetz und Freiheit* remains largely unknown to American Protestants.

Similarly, as Böckle develops the relation between norm and situation in Catholic moral theology as a chastened personalism, or a chastened view of natural law (depending on which side of the street one is primarily working), there is much to which many Protestants would assent, and from which many Catholics, both radical and conservative, would dissent.

The groundwork for the next stage of ecumenical moral theology is present in Böckle's book. I happen to believe that perhaps American intellectual soil may be a better place for this to take place than European. At least on the Protestant side, we do not have to find a justifying reason in a text from Luther or Calvin for every move it takes to get on with the job.

Tremor of Intent

ANTHONY BURGESS

Norton, \$4.95

DON CRINKLAW

Tremor of Intent marks the entrance of Anthony Burgess into the field of espionage fiction. Readers familiar with the past achievements of this gifted man will be expecting an exhilarating display of literary craftsmanship, and they should know that Burgess has not let them down: on its simplest level the book is a superb spy thriller. And they should also know that Burgess will not let them get away so easily: the coiling language, the unique insights that illuminate subject matter while commenting upon all of us, and the intelligence—uneasy, uncannily perceptive, moralistic—that haunted the earlier books are all present here, and Burgess has produced a troubling examination of the morality of espionage, and something else.

It is the "something else" that seems to frighten Burgess' critics, and leads them to speed-write such things as "His books

are easier to enjoy than to summarize" and flee. But espionage isn't the only business that demands occasional risks, one has to go out on a limb in some of the more sedentary trades, and it seems to me that the book's subtitle—"An Eschatological Spy Novel"—gives us warning, and Burgess has presented us with an adventure yarn, a moral commentary, and an account of a soul's progress from the rejection of belief through doubt and torment to purgation and final religious commitment.

Hillier the spy and Roper the scientist were, we learn from Hillier's internal monologue which opens the book, classmates in a Catholic academy in pre-war England. The atmosphere was parochial, offering only dogma and prejudice and thus preparing neither man for the war between shifting darks and lights that began when Hitler's armies marched on Europe. Roper took refuge in his theorems while Hillier drifted into government service, becoming another kind of technician: "a dark sack," he calls himself, "crammed with skills."

After the armistice Roper's unworldliness made him an easy mark for a ploy which resulted in his defection behind the Iron Curtain, and Hillier finds himself on board a cruise ship in the Black Sea, with orders to confront Roper at the port of Yarylyuk and spirit him back to the West.

Among Hillier's shipmates are an infirm flour-tycoon, his two children and their stepmother, an ambiguous steward named Wriste, a luscious Indian girl and her employer, the formidable Mr. Theodorescu. As the cruise progresses, the stepmother is revealed to be a fortune hunter eagerly promoting the death of her wealthy husband, and great, gross Theodorescu discloses himself as an international secret-monger, an independent agent who simply collects information and peddles it to the higher bidder, be it East or West.

It is among these people that the moral logic of the book is formulated, and his dealings with them lead Hillier into the next stage of his private journey. Whereas in the past his only link with belief had

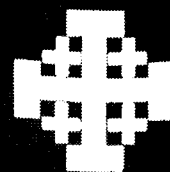
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been the notion that the free world offered a "better way," he begins now to speculate that his business—espionage—is at least redeemable because it offers some form of commitment in a world no longer interested in such old-fashioned concepts as good and evil. If evil is to be located in these uncertain times, Hillier muses, it will be found in the "neutrals," the stepmother and Theodorescu, the people who prey upon the human condition to no end but their own.

In Yarylyuk, Hillier isolates Roper, another "neutral" emerges, the British agent learns that the government which had commanded the residue of his belief has betrayed him, and the book's three levels collide in an explosion of violence, savage humor and verbal splendor. Hillier's escape leads to a final "confessional" scene with Theodorescu in Istanbul, in which the Englishman purges himself of his "guilt"—his professional secrets—and

is thus prepared for the final step in which . . . well, the resolution is every bit as much in the domain of thrillerdom as moral drama, and Burgess is entitled to his moments; suffice it to say that when it comes, it manages to be expected, surprising, and entirely satisfying.

The reservations which have in the past kept me from surrendering completely to Mr. Burgess' remarkable powers still persist, however, and some questions arise: Isn't his language, for all its awesomeness, rather too tidy? Are his people people or cunningly contrived collections of attitudes and interesting psychological states? In short, do his books, except intermittently, come to life? The vitality of *Tremor of Intent* exceeds, I think, that of his earlier novels, yet there are places in which the author's verbal powers are both his glory and his downfall, the imagery seems to come from a combination of creative force and the poet's handbook,

and the poetry of the grander scenes seems to belong to Burgess rather than Hillier.

The author's biography informs us that before he took to writing he achieved success as a composer and a linguist, and it may be that, should Burgess at this point abandon fiction and go on to master something *else*, he will be remembered only for his excellent study of his fellow wordman: *Re Joyce*. But I don't think so, or rather I hope not, and I also hope that Burgess decides to stay with his present job. For if doubts persist, so does the suspicion that here we have a writer possessed of equipment which, if brought to fruition, can realize art every bit as exciting and dangerous as espionage.

CORRESPONDENCE



(Continued from page 311)

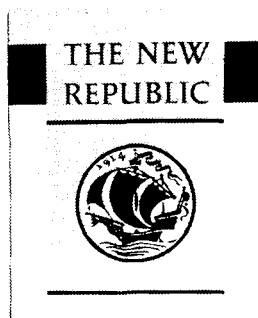
trinsically wicked action; and what it is wicked to do it is wicked to intend to do, even conditionally.

This is the crucial issue and it ought not to be covered up by talk about civilization and democracy and about how "incarnational" the military mind is. (On the contrary, those who shape their strategy by weighing the acceptability of so many megadeaths have surely reduced concrete, suffering humanity to the thinnest of abstractions.)

I cannot think that Father Schall wants seriously to argue that there are situations in which whatever we do we must commit grave sin; but as he systematically confuses questions about the bad consequences of acts with questions about their sinfulness, I find it hard to determine exactly what he does hold. At one point he admits this distinction but goes on to blur it by implying that the use of violence in war may be compared with pulling a tooth. Then he writes: "... violence, force, and even war, whatever their ultimate theological origins, must be judged in the light of the reality for which they are used."

I don't at all know what is meant by talking of the *theological* origins of violence and the rest; but to say that war is to be judged "in the light of the reality

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for which [it is] used" is either to obfuscate, to say nothing ("reality"?), or it is to maintain the certainly heretical doctrine that acts are wicked or not in the light of the consequences envisaged by the doer. The charge that Jesuits teach that the end justifies the means I have always thought a slander upon even the most relaxed of the Society's moralists. Father Schall makes me wonder.

J. M. CAMERON

The Assassination

San Francisco, Calif.
To the Editors: William V. Shannon's attack on the Warren Commission's critics ("Enough Is Enough," Nov. 18.) illustrates magnificently the back-biting and self-aggrandizement which has characterized so much of the debate on this highly controversial subject.

Neither the Commission's protagonists (or antagonists) seem willing to acknowledge that the investigation put in by the other side was intended simply to establish in each's own limited way the truth.

Certainly as Mr. Shannon indicates a jury trying Lee Harvey Oswald "would only have been obliged to reach a verdict beyond a reasonable doubt." The Commission hearings, however, in no way resembled a jury trial. The very language of the Report *itself* raises a "reasonable doubt" on a number of vital issues, i.e., "the battle of the adjectives" on the Commission surrounding the evidence on which shot hit Gov. Connally.

To say that Oswald is not entitled to at least a written defense—even posthumously—is indefensible.

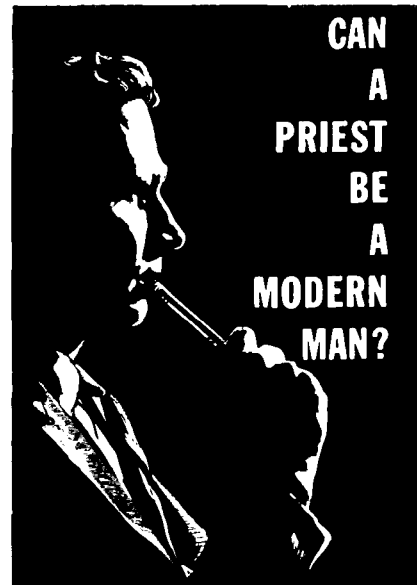
To generalize, as Shannon does, that a continued investigation of the facts "caters to a taste for sensationalism and horror" and feeds "paranoid suspicions and fantasies" is to turn one's back on the ideals of scholarship.

Likewise to subtly imply that there is some sort of subversive conspiracy between those who question the Report and those who oppose the war in Viet Nam is to succumb to an *ism* that *Commonweal* has persistently spoken out against for the past two decades.

Reopening the investigation of the murder of President Kennedy would not, despite Mr. Shannon's suggestion, "subtly cast doubt on the legitimacy of Mr. Johnson." It would raise a very valid question as to whether the people still have a right to challenge their government when they feel it has not handled the truth in an open and frank manner. This question, I contend, is vitally important to citizens living in a democracy such as ours.

The fundamental issues, which have been raised by the death of John F. Kennedy, cannot be dismissed by simply saying, as Mr. Shannon does, "the case is settled. It is best to leave it to the historians and the poets." Such an attitude is to do a disservice to truth, justice, democracy and the memory of the man unabashedly committed to those ideals of good government.

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A Call to Clergymen—

VIET-NAM: THE CLERGYMAN'S DILEMMA

An Education-Action Mobilization

January 31—February 1, 1967—Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time *leaders* in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

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